THE NECESSITY OF Divine Instructions In point of REFORMATION;

Discovered in

A Sermon Preached before the Right Honorable,

The *LORD MAYOR*,

The Right Worshipful,

The Sheriffs and Aldermen, with other worthy Citizens of the City of *London*, at a Solemn Anniversary Meeting, *April* 4. 1648.

By *John Cardell.*

ISA. 54. 11, 12, 13.

O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with Saphires.

And I will make thy Windows of Agates, and thy gates of Carbuncles, and all thy borders of pleasant stones.

And all thy children shall be taught of the Lord, and great shall be the peace of thy children.

April 13. 1648. *Imprimatur* Joseph Caryl.

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To the Right Honorable, the

LORD MAYOR
AND
Court of Aldermen
OF
ENGLANDS METROPOLIS
THE
Famous City of *London*.

THe Service *that I was lately* called to, *by your* Honorable *Appointment*, *was* a Spiritual Service, *and the* Theam *or* Argument *that my* Meditations *were* ingaged *and* carried *out upon*, *was of* a Spiritual nature, *far above the* reach *of thoſe that live* meerly *by* Senſe *and* Carnal Reaſon, *and that* ſavor not the things of God: The natural man, *ſays the Apoſtle*, receiveth not the things of the Spirit of God, for they are fooliſhneſs unto him: neither can he know them, becauſe they are ſpiritually diſcerned, 1 *Cor.* 2. 14.

Ψυχικὸς ἄνθρωπος Homo animalis, cui anima proſale, non alia quam naturali animi luce praditus, Bez. Non Regenitus per ſpiritum ſanctum. Pilcat.

My deſire was, *to ſuggeſt* ſomething *from* the Word of Truth, *in ſo great a* Preſence, *that might* advance *the* Work of Reformation, *which is ſo*

much ſpoken *and* talked of *amongſt us*, *and* whereunto *we are*, above all other People in the World, *ſo many ways* ingaged.

Vivere omnes beatè volunt, ſed ad pervidendum quid ſit quod beatum vitam efficiat, caligant. Sen. de vit. Beat. cap. 1.

But ſurely *our* miſery *even in* this reſpect (*aſwel as in ſome other*) *is many times* great upon us, *That whileſt we onely* pretend *to a* right end, *we wofully* miſcarry *about* the means, *that ſhould* bring us *to* that end: *My endeavor therefore was*, To rectifie this great Error, *and to lay* ſomething *at the* bottom, *which might* ſuſtain *the* Building *of a* Scripture-Reformation, *viz.* Jeſus Chriſt by his Word and Spirit: *This is* doubtleſs *ſo ſure a* Foundation, *that a* better cannot, *and* another ought not *to be* laid or thought upon; Other foundation can no man lay, then that is laid, which

1 Cor. 3 11. *Fundatio fundatiſſima.* Jun.

is Jeſus Chriſt, *ſays the Apoſtle: The* Prophet *calls him*, A precious corner-ſtone, A ſure foundation, *Iſa.* 28. 16. *And* whileſt *men* go about *to erect* Buildings *of* Reformation, *or* Buildings *of* Salvation, *or of* any thing *that tends* thereto, *upon other* Foundations, *they do but as the* Diſciples, *when they* fiſhed all night, *and* caught nothing, *they do but* buſie, *and* weary themſelves *to no* purpoſe, *and in* concluſion *utterly* loſe their labour; *yea, they many times both* ſow the wind, *and* reap the whirlwind, *as the Prophet ſpeaks.*

Luke 5. 5.

Hoſea 8. 7.

Now to eſtabliſh us *upon this* ſure Foundation, *in point of* Reformation, *was the* ſcope *and* drift *of the* enſuing Sermon, *That we might not* meerly hearken *unto*, *or* carnally reſt *upon that*, *which men* hold forth *unto us*, about that great Work, *but conſult the* minde of Chriſt *therein*, from his Word

faithfully

faithfully interpreted *and* opened *unto us* by that Spirit, *which at the firſt* gave us the Word, *and that muſt* ſtill give us the true ſenſe and meaning of it.

Πᾶσα γραφὴ, θεόπνευστος, 2 Tim. 3. 16. *Scripturæ cùm ſint à Spiritu Dei, non poſſunt intelligi ſine Spiritu Dei.* Zanch. de ſacr. Script.

Not that I would altogether exclude men *neither, from having* any hand *in this* buſineſs, *any farther then* God himſelf excludes them: *I know that in all* Times *and* Ages, *God hath been* pleaſed *to* ſelect *and* chuſe out *men* (Magiſtrates and others) *and to* qualifie *them* accordingly, *for the* helping on *of this* great Work; *not that he* ſtands *in any* abſolute need *of* Men, *or* Means, *or* Inſtruments, *onely to* teſtifie *his* love *and* honorable reſpects *unto ſome, he hath been always* pleaſed *to* take *them in, and to put that* glorious Title *upon them, of being* co-workers *with him* in this weighty buſineſs, *though they can do* no more *then what* in his ſtrength, *and* in the power of his might, *they are* continually *inabled to* perform.

Συνεργοῦντες 2 Cor. 6. 1.

Ephes. 6. 10.

And among other Engines *or* Inſtruments *of* great worth, *The* Preaching of the Goſpel (*by men* rightly qualified for, *and* duly called unto, *that great* Work) *muſt and will* certainly *have a very* great ſtroke *in this* buſineſs, *which*, accompanied *with the* Spirit, *is* The Rod of Chriſts ſtrength, *or* The Scepter of his Kingdom; *that whereby he* teaches, *and* governs *his People*, Caſting down imaginations, and pulling down ſtrong holds, and captivating every thought to the Obedience of himſelf, *by theſe* weapons *that are not* carnal. *And therefore certainly* the Civil Magiſtrate *cannot* honor Chriſt *more, or do* Him *better ſervice, who is* King of kings, *and* Lord of lords, *then by* ſupporting *ſuch a* Miniſtery,

Pſal. 110. 2.

2 Cor. 10 4, 5.

1 Tim. 6. 15.

niſtery, *which is* Experimentally *found*, *and* known *to be* vehiculum Spiritus, *the* Chariot, *as it were*, *of that* Spirit, *which hath* always *made* a world of Believers *to come* flocking *to* Chriſt, *and* flying apace *unto him*, like ſo many Doves to their windows.

Iſa. 60. 8.

Now as to this, *the Honorable* Houſes of Parliament *have lately* Declared *themſelves* very fully, *to the* Satisfaction, *I am* perſwaded, *of all* unbyaſſed *and* well-affected People *throughout* the Kingdom; *and that* in theſe words, *among the reſt to that purpoſe*,

Declaration of the Lords and Commons aſſembled in Parliament, concerning the Papers of the Scots Commiſſioners, *page* 55.

Mens conſciences (*ſay they*) muſt be mollified and prepared by the powerful Preaching of the Word, before they will be capable Subjects of Eccleſiaſtical Diſcipline; and till then, there is no other means to reſtrain them from vice and impiety, but by the Power of the Magiſtrate armed with wholeſom Laws to that purpoſe, and by the powerful Preaching of the Word, which is our hearty deſire and endeavor to advance throughout the Kingdom.

Which Noble Reſolution *of theirs*, ſeconded *and* purſued *by the* Power *and* Authority *of this* great City, *what a world of good* might it do *in a* ſhort time? *How* mightily, *in all* likelihood, *would* the Sun of Righteouſneſs *caſt forth his* beams *even all* the Kingdom over, *if* LONDON *were but* quietly *and* thankfully poſſeſſed *of this moſt* ſavory mercy? *And* truly I rejoyce very much, *That in* taking *upon*

Mal. 4. 2.

on me the boldneſs *to be herein your* humble *and* faithful *Monitor, that I do but onely* intreat *the* purſuance *of* that *which* ye *are* already doing: *For where hath the* powerful Preaching of the Goſpel *always hitherto had* more incouragement, *then from this* Famous City?

Qui monet ut facias, quod jam facis, ipſe monendo laudat, & hortatu fortius ire juvat.

I will not here be too buſie, *or* too bold, *in* preſcribing *or giving* Information *to you about that* Miniſtery *which ye ought to* favor, ſupport *and* countenance *by your* Civil Power; *As that* * rare man *ſaid in a* Sermon *of his to* Miniſters, *I am not of* mettal good enough *for that*, The ſnuffers of the Temple ſhould be of pure Gold.

* D. Stoughton B. Light. pag. 23.

Onely thus much give *me* leave *to ſay in the* general, *That* certainly *ſuch as deal with the* Underſtandings of men, *had need to be* men of Underſtanding; *They that* take *upon them* to teach and inform others, *had need* to be well taught and informed themſelves; *They that make it their* work, *and their* imployment to ſeaſon others, *had need* to be well ſeaſoned themſelves: *otherwiſe*, If the ſalt have loſt his ſavor, wherewith ſhall it be ſeaſoned? it is thenceforth good for nothing, but to be caſt out, and to be trodden under foot of men.

Matth. 5. 13. compared with Luke 14. 34.

But I muſt remember *to whom* I ſpeak, *even* to wiſe men, *that are* able *to* judge *of* what I ſay, *and to* diſcern the voyce of Chriſt, *from the* voyce *of a* Stranger: *And* bleſſed be God *for it, that of* late *you have* known *no man*, laboring amongſt us in the Word and Doctrine, *By this* Name, *or By that* Name, *but* on both ſides, *ſuch as* by long experience *you have found* Able, *and* Orthodox, *and* Pious, *and* Peaceable, *they have been* equally imployed

Verbum ſapientibus. 1 Cor. 10. 15. Ioh. 10. 3, 4, 5.

ployed *and* incouraged *by you*; *which hath* ſomewhat *revived our* languiſhing hopes, *that there may yet be a* ſodering *and a* combining *amongſt theſe that are* really well affected (*and not in* appearance *onely*) *through your* exemplary Care *and* Wiſdom *herein*; *And that in due time* Breaches *ſhall be ſo far* healed, *that* Swords may be beat into Plow-ſhares, and Spears into Pruning-hooks; and that we ſhall have no occaſion to learn War any more, *if God hath not a* purpoſe (*for the* Iniquities *thereof*) *utterly to* ruine *the* Nation; *That as the* terrible Trumpet *of* War *hath* lately *called forth the* Soldier into the Field, *ſo that now at the* length (*after a* few *other* Storms *blown over*) *the* ſweet Jubile-Trumpet of the Goſpel *ſhall* gather *the* Sheep *of* Chriſt together, *and* make them lye down in green paſtures, and lead them forth beſide the ſtill waters.

Iſa. 2. 4.

Sicut militem tuba terribilis producit ad bellum, ſic oves ad paſcua dulcedo jubilationis invitat. Bellandi ergo fremitum, Paſtorali leni-tate mitigare convenit, ut gentes tam mitis gratia ſalvaret, quas diu pere-merat feritas naturalis. Chryſol. in Pſal. 99. Serm. 6.

That God *would herein* bleſs *your* Endeavors, (Right Honorable and Right Worſhipful) *and bring the* Bleſſing *of* Peacemakers *upon you*, *and make you* famous *all the* Kingdom *over*, *and* ſingularly Inſtrumental *in this* great Work, *is the* hearty Deſire, *and* earneſt Prayer *of*

Your Servant in the
Lords Work,

John Cardell.

The Neceſsity of Divine Inſtructions In Point of REFORMATION.

Job 34. 31, 32.

31. *Surely, it is meet to be ſaid unto God, I have born chaſtiſement, I will not offend any more.*

32. *That which I ſee not, teach thou me; if I have done iniquity, I will do no more.*

THeſe words are a part of *Elihu's* Speech to *Iob*, after his other three *Friends*, that were *elder* then he, had *ended* their *Diſcourſes* with him: *Becauſe he was yong*, he was therefore *willing* to tarry till *graver* men had *ſpoken*, and then to ſhew

The words a part of *Elihu's* Speech to *Job*.

Wherein his ingenuity is obſerveable, in keeping ſilence till graver men had ſpoken.

his opinion alſo; which by the way may teach us, *That Piety is no enemy to Ingenuity,* or ſweetneſs of Diſpoſition.

Chap. 32. from verſ. 6. &c.

In the 32. *Chapter* of this *Book*, from the 6. *ver.* and ſo on, *Elihu the ſon of Barachel the Buzite anſwered and ſaid, I am yong, and ye are very old, wherefore I was afraid, and durſt not ſhew mine opinion: I ſaid days ſhould ſpeak, and multitude of years ſhould teach wiſdom.*

God not tyed to days and years. Verſe 8.

But yet to ſhew that God is not tyed to days and years, ſays he at the 8. *v. There is a ſpirit in man; and the inſpiration of the Almighty giveth them underſtanding: Great men are not always wiſe; neither do the aged underſtand judgement: Therefore I ſaid, Hearken to me; I alſo will ſhew mine opinion.* For ſays he at the 18. *v. I am full of matter, the ſpirit within me conſtraineth me: Behold, my belly is as wine, which hath no vent, it is ready to burſt like new bottles: I will ſpeak, that I may be refreſhed; I will open my lips and anſwer.* This is the *Preface* that he makes unto what he had to ſay.

The occaſion of *Elihues* ſpeaking; And what it was that even conſtrained him to ſpeak. Verſe 18.

To carry you through all the *ſeveral* particulars of *Elihues* dealing with JOB, (*though but with a brief Paraphraſe*) would render my *Porch* too big, my *Preface* too tedious. I ſhall

I ſhall therefore *confine* my ſelf to this *Chapter*, whereof the *Text is part*; and that I may be *brief* in ſurveying the *whole Chapter*, and come *quickly* to the words, you may pleaſe to *obſerve*, That *the main plot of Elihu*, or the thing that he *chiefly ayms* at here in this *Chapter*, it is *to juſtifie God* in all his proceedings with men.

The main plot of *Elihu* in this 34. Chapter, to juſtifie God in all his dealings with men.

At the 10. and 11. verſes, ſays he there, *Hearken to me, ye men of underſtanding: far be it from God, that he ſhould do wickedneſs, and from the Almighty, that he ſhould commit iniquity: For the work of a man ſhall he render unto him, and cauſe every man to finde according to his works.*

1. Generally propounded, ver. 10, 11.

This he lays down in the *general*, and this he does *illuſtrate* or make good by ſeveral *paſſages* in the *following parts* of the Chapter.

Illuſtrated by ſeveral paſſages in the following parts of the Chapter.

And here about the *Text* he gives *inſtance* in ſeveral *changes* that *God makes* upon *mighty men*, and upon *Nations*; *He ſhall break in pieces mighty men without number, and ſet others in their ſtead*, at the 24. *v.* And in the following *verſes* he tells you *why*, eſpecially at the 28. *v.* in *that they cauſe the cry of the poor*

Changes upon mighty men, ver. 24.

The Reaſon why, ver. 28.

poor to come unto him, and he heareth the cry of the afflicted: Pray mark that Expreſsion, *He heareth the cry of the afflicted*, ſays *Elihu*.

Three Cryes that God hears

There be three *Cryes* that God is ſaid in a *ſpecial* maner to hear:

The cry of Prayer.

The cry of Blood. And

The cry of the Oppreſſed.

1. The Cry of Prayer.

Firſt, *The cry of Prayer*: Shall not God avenge his own Elect, which *cry* day and night unto him? I tell you, ſays our Savior, he will avenge them *ſpeedily*, when once they begin to *cry* unto him, *Luk.* 18. 7, 8. That's one *cry* that God hears, *The cry of Prayer.*

2. The Cry of Blood.

Secondly, He hears *the cry of Blood* likewiſe: The *cry* of his *Sons* Blood, and the *cry* of his *Saints* Blood; *The voyce of thy brothers blood cryes unto me from the ground*, ſays God to *Cain*: And this is ſuch a loud *cry* (the *Blood* of one Righteous *Abel*, but eſpecially the *Blood* of many Righteous *Abels*) as cannot poſsibly be *decryed* any other way, but onely by that other *Blood of ſprinkling*, *which ſpeaketh better things then that of Abel*, Heb. 12. 24.

Gen. 4. 10.

Thirdly, God he hears *the cry of the Oppreſſed* likewiſe: When the children of Iſrael began to *ſigh*, and *groan*, and *cry* unto God, by reaſon of their *Taskmaſters*, and thoſe *cruel Oppreſſions* that were upon them, then God ſaid, I *have ſeen, I have ſeen the affliction of my people which is in* Egypt, *and* I *have heard their groaning, and am come down to deliver them*, Act. 7. 34. And for the *Oppreſſion* of the poor, and *ſighing* of the needy, *Now will* I *ariſe* (ſaith the Lord) and ſet him in *ſafety* from him that *puffeth* at him: And here in the Chapter *Elihu* tells us, That *the cry of the poor comes unto God*; and ſays he, *He heareth the cry of the afflicted.*

3. The Cry of the Oppreſſed.

Pſal. 12. 5.

But then farther, ELIHU tells us moreover in the 29. *v.* of *trouble* and *quietneſs*, ſometimes upon a *man*, and ſometimes upon a *Nation*, *Quum ipſe tranquillat, quis inquietabit? When he giveth quietneſs, who then can make trouble? and when he hideth his face, who then can behold him? whether it be done againſt a Nation, or againſt a man onely*; that is, God is ſometimes pleaſed to trouble *Nations*, and particular *perſons*, and ſometimes to beſtow *peace* and *quietdeſs* upon them;

Verſe 29. Trouble and quietnes ſometimes upon a man, & ſometimes upon a Nation.

Gods end in both, ver. 30. *Ne regnet homo hypocrita, Ne ſint tendiculæ Populi, i.e. Ne Amplius boni exponantur malorum Aucupiis* Ian. in Loc.

them; and his *end* in both is this, at the 30. *v. That the Hypocrite reign not, leſt the people be inſnared.* God is more *ſolicitous* and *careful* to prevent the *inſnaring of the people*, then he is about the *Hypocrites reigning*: And he many times *ſuffers* a great deal of *ſorrow*, and *trouble*, and *unquietneſs* to come upon a *Nation*, to come upon a particular *Perſon*, on purpoſe to prevent the *Hypocrites reigning* over a poor inſnared people, or *that the Hypocrite reign not* any longer, leſt the *People* be yet farther *deluded*, and *inſnared* thereby.

Text containing the fruits of Sanctified affliction,

But to leave that alſo, and to come unto the *words* of the Text, which contain the *bleſſed* fruits of *ſanctified* Affliction, when *trouble* or *unquietneſs* hath been upon a *Perſon*, or been upon a *Nation*, what then? *Surely*, then ſays he, *it is meet to be ſaid unto God, I have born chaſtiſement, I will not offend any more: That which I ſee not, teach thou me*, &c.

Or a Speech for the ſorrowful, or thoſe that have been in trouble.

In which words the holy Ghoſt by *Elihu* frames a *ſpeech* for the ſorrowful, or tells afflicted ones what to ſay, when the Chaſtiſements of God have been upon them.

And ne

And in this *Speech* you have three things especially *conſiderable*: Three things in it.

Firſt, Here is the *Perſon to be ſpoken to* in this *Speech*, and that is *God*; *Surely*, ſays he, *it is meet to be ſaid unto God.* 1.

Secondly, Here is the *time*, or *the ſeaſon* of *uttering that* which is here *compoſed*, and that is, when the *Chaſtenings* of God have been *upon us*, or *when we have born chaſtiſement*; *Surely*, ſays he, *it is meet to be ſaid unto God*, I *have born chaſtiſement.* 2.

And then thirdly, Here is alſo the *matter* of the Speech, or the *ſubſtance* of that which is to be *delivered*, and that contains *two things*: 3.

A { *Prayer for* Inſtruction; and / *Promiſe of* Reformation.

A Prayer for Inſtruction, in thoſe words, *That which* I *ſee not*, *teach thou me*; and then ſays he, when once thou haſt *effectually* taught and *inſtructed* me, then *if* I *have done iniquity*, I *will do no more.*

The main *Obſervation* that I ſhall *pitch* upon and *propound*, as *containing* the whole *ſum* and *ſubſtance* of the TEXT, it will be this:

Elihu

Verſe 29. *Elihu* here ſpeaks of a particular *man* ye ſee, and he ſpeaks likewiſe of a whole *Nation*: From whence obſerve,

Doctrine. *That it is the Duty of a Perſon, or a People that have born chaſtiſement, and that are newly come out of troubles, to beg Inſtruction from God, as well as to promiſe Reformation.*

Plain from the Scripture. *This is plain from the Scripture*, which makes *Inſtruction* from God to be the end of *chaſtiſing*, as well as *Reformation*, παιδήματα, μαθήματα, *Nocumenta, documenta, Scholacrucis ſchola Lucis*; they are *old ſayings*, and very *true ones*, the Scripture in many places does both *expound* and *ratifie* them: *Bleſſed is the man whom thou chaſteneſt, O Lord, and teacheſt*

Pſal. 94. 12. *out of thy Law*, ſays the *Pſalmiſt*.

And beſides the TEXT here, ſays *Elihu*

Iob 36. 8, 9. 10. moreover, *Job* 36.8,9,10. *If* (ſays he there) *they be bound in fetters, and holden in cords of affliction; then he ſheweth them their work, and their tranſgreſſions that they have exceeded: He openeth alſo their ear unto diſcipline, and commandeth that they return from iniquity*: And a little after in the ſame Chapter, at the

Verſe 15. 15. *ver.* of it, *He delivereth the poor in his affliction, and he openeth their ears in oppreſſion*: I

pray

pray *obſerve*, it is GOD that does all this, and not *Affliction* it ſelf; it is he that *commandeth to return from iniquity*, and it is he that *openeth the ear in oppreſſion*, to attend unto that which *formerly* was not heeded.

And ſo again, *Iſa.*26.9. *When thy judgements are in the earth, the inhabitants of the world will learn righteouſneſs*: But how? how ſhall they *learn it*, if *God* do not *teach it*? How ſhall the *inhabitants of the world learn righteouſneſs*, if *God* do not teach them *Righteouſneſs*? Iſa. 26. 3.

It is ſaid of *Noah*, that he was *a Preacher of righteouſneſs*, 2 Pet. 2. 5. But what were the men of the *old world* the *better* for it? not one jot the *better*: Though men *Preach righteouſneſs* in their *way*, yet if God do not *Preach righteouſneſs* in his *way* alſo; though men *Preach* it to the *ear*, yet if God do not *Preach* it the *heart*, there will be *no reforming*, nor no *redreſsing* of any thing that is amiſs. *Noah.*

But for the handling of the Point; in the farther *proſecution* of it, wee'll *inquire* two *things*: Two things inquired, for the explication of the Doctrine.

1. What kinde of *teaching* that is,

which the *Scripture* calls the *Teaching of* GOD?

2. Of what *neceſsity* that *teaching* is in the *great* Work, or buſineſs of *Reformation*?

1. *Queſt.* *For the former*; What kinde of *inſtruction*, or what kinde of *teaching* that is, which the *Scripture* calls the *Teaching of God*?

Anſ. To that I ſhall *Anſwer* by theſe particulars following:

The teaching of God is

1. *Spiritual.*

Firſt, The *teaching of God* it is an inward *Spiritual* kinde of *teaching*; it is that which reaches the *ſoul* and *conſcience* of a man, yea, that *pierces, to the dividing aſunder of the ſoul and ſpirit, and of the joynts and marrow*, and is a *diſcerner of the moſt ſecret thoughts, intents and purpoſes of mans heart*, Heb. 4.12.

Cum igitur Evangelium prædicatur quidam credunt, quidam non credunt ſed qui credunt prædicatore foris ſonante, intus à Patre Audiunt atq; diſcunt: qui autem non credunt, foris Audiunt, intus non Audiunt, neq; diſcunt Aug. de Præd. Sanct. l. 1. c. 8.

And this is one main *difference* between *mans teaching*, and *Gods teaching*; Man ſpeaks to the *outward ear*, but it is God that muſt *perſwade the heart*; The *heart of* Japhet *to dwell in the tents of* Shem.

There is a twofold *knowledge* of *heavenly* things: There is a *notional knowledge* of them, and there is an *experimental knowledge* of them.

There is a *Carnal* knowledge of *Spiritual* things,

things, and there is a *Spiritual* knowledge of *Carnal* things; There is an *earthly* knowledge of *Heavenly* things, and there is an *Heavenly* knowledge of *earthly* things; There is an *Humane* knowledge of *Divine* things, and there is a *Divine* knowledge of *Humane* things: Now the *knowledge* that comes in by the *teaching of God*, it is not a *Notional*, a *Carnal*, an *Earthly*, an *Humane* kinde of *knowledge*, but it is *Experimental*, and it is *Spiritual*, and it is every way both truly *Divine* and *Heavenly*: *The wisdom that comes from above*, ſays the Apoſtle, it is not an *earthly*, it is not a *ſenſual*, it is not a *deviliſh* kinde of *knowledge*, but *pure*, and *peaceable*, and *gentle*, and *eaſie to be entreated*, *full of mercy*, and *good fruits*, without *partiality*, and without *hypocriſie*.

A twofold knowledge of things.

What kinde of knowledge that is which comes in by the teaching of God.

Iam. 3. 15, 17.

Secondly, The *teaching of God*, it is a *ſecret* myſterious kinde of *teaching*, like *a voyce behinde a man ſecretly* whiſpered into his *ear*, and ſaying to him, *This is the way, walk in it*: thence is the effect of it called in Scripture, The *hidden man of the heart*, and the *hidden Mannah*, and *A new Name in the white ſtone, which no man knows, but he that hath received it*: We

2. *Secret.*

Iſa. 30. 21.

1 Pet. 3. 4.

Rev. 2. 17.

ſpeak the wiſdom of God in a *myſtery*, ſays the Apoſtle, even the *hidden wiſdom*, which God ordained before the *world* to our *glory*, which none of the *Princes* of this world *knew*; for had they *known it*, they would not have *crucified* the Lord of *glory*, 1 Cor. 2. 7,8. And in another place, *Great is the myſtery of godlineſs*: and, Unto you it is given to know the *myſteries of the Kingdom of Heaven*, and not unto others, ſays our *Savior*: and, *The ſecret of the Lord is with them that fear him, and he will ſhew them his covenant.*

1 Cor. 2. 7, 8.
1 Tim. 3. 16.
Mat. 13. 11.
Pſal. 25. 14.

In Platcis, in Triviis, ſuum Pietas habet ſecretum è contra Platea, trivium eſt, cum in ſecreto facit hypocrita vil ſecretum. Chryſol. Ser. 9.

The truth is, this *teaching* of God it is ſo *great* a *ſecret*, and ſo *high* a *myſtery*, that very few *underſtand* the meaning of it: *The wind bloweth where it liſteth*, ſays our Savior, *and thou onely heareſt the ſound thereof, but canſt not tell whence it cometh, and whither it goeth*; and *ſo is every one that is born of the Spirit*, Joh. 3 8. As a man *ſees* not how the *graſs* ſprings up in the *meadow*, or how the *corn* comes up in the *field*, or how the *bones* do grow in the *womb* of her that is with *childe*, or how the *ſhadow* creeps along upon the *Dyal* of *Ahaz*, even ſo in like maner *grace* comes in upon the *ſoul*, by this *teach-*

John 3. 8.
Eccleſ. 11. 5.
Simil.

ing

ing of God, in ſuch *ſecret* inſenſible *paces*, that a man *knows* not how to *reveal*, or diſcover the *exact way* of it unto you, in every *ſtep* or *degreee* thereof. *Mark* 4. 26, 27. *So is the Kingdom of God*, ſays Chriſt, *as if a man ſhould caſt ſeed into the ground, and ſhould ſleep, and riſe night and day, and the ſeed ſhould ſpring and grow up, he knows not how, nor which way*; As it was with thoſe that *journeyed* with *Paul* to *Damaſcus*, They that were with me *ſaw* indeed the *light*, ſays he, & were *afraid*, but they *heard* not the *voyce* of him that *ſpake* to me; there was ſomething *ſecretly* whiſpered into *Pauls ear*, that they underſtood not who were of his *company*, and that ſtood hard by him; and even ſo it is with this *teaching of* GOD, it *ſecretly* puts a *diſtinction* many times, between thoſe that have the ſame *parts*, and *means*, and *time*, and *helps*, even after a *wonderful*, and after an *unſpeakable* maner.

Mark 4.26,27.

Acts 22.9. *Comites Pauli vocem audiunt quia ſonitus aures eorum verberat, ut ſciant è cœlo aliquem loqui, non autem audiunt vocem loquentis cum Paulo, quia non aſſequuntur quidnam dicat Chriſtus: Fulgorem quoq; vident in circuitu Pauli, ſed Neminem vident qui vocem è cœlo emittat.* Calvin hic.

3. *Gentle.*

Thirdly, The *teaching of* GOD, it is a *meek*, a *ſmooth*, a *gentle* kinde of *teaching*, like that of *Moſes*, *the man of* GOD, *My Doctrine ſhall drop as the rain*, ſays he, *and my ſpeech diſtil as the dew*; *as the ſmall rain upon the tender herb*, *and*

Fluet ut ros eloquium meum, &c. in animos ſcilicet audientium ut ros gratiſſimus qui terram fœcundare ſolet. Var. in loc.

and as the ſhowers upon the graſſe, Deut. 32. 2.

And as the rain comes down from Heaven, and the ſnow, and returns not thither, but waters the Earth, and makes it bring forth and bud, that it may give ſeed to the ſower, and bread to the eater, *ſo ſhall*
Iſa. 55. 10, 11. *my word be*, ſays God, it ſhall not return unto me void, but accompliſh that which I pleaſe, and proſper in the thing whereto I ſent it.

When God teaches the *heart*, he then *ap-*
Gen. 3. 8. *pears* to it, as unto *Adam* after he had ſinned, not in the *heat*, but in the *cool of the day*; or
1 King. 19. 11, 12, 13. as unto *Elijah* in his *Viſion*, *Firſt*, there paſſed by a *great* and a ſtrong *wind*, that *rent* the *Mountains*, and *brake* in pieces the *Rocks* before the Lord; but the *Lord* was not in the *wind*: and after the *wind* there came an *earthquake*; but the *Lord* was not in the *earthquake*: and after the *earthquake* a *fire*; but the *Lord* was not in the *fire*: and after the *fire*, a *ſmall ſtill voyce*; and then
Deut. 18. 15. God *ſpake*, and ſaid, *What doſt thou here Elijah?* Thus is the coming of Chriſt, *the great Prophet of his Church*, punctually *de-*
Acts 3. 23. and 7. 37. *ſcribed* to be, *He ſhall not ſtrive, nor cry,*

ſays

ſays the TEXT, *neither ſhall any man hear his voyce in the ſtreets; a bruiſed reed ſhall he not break, nor quench ſmoking flax, until he ſend forth judgement unto victory*, Mat. 12. 19, 20.

Summa eſt ut nuper attigi, non eſſe tumultuoſum Chriſti adventum quia Regio apparatu ſplendoreſq; carebit: mox tamen ſubjicitur, id in hominum ſalutem fore: ut amabilis ſit iſta MANSUETUDO quæ paſſim in mundo ſpernitur. Calvin in loc.

And although he had *zeal* and *courage* enough againſt both *ſin* and *ſinners*, a *ſufficiency*, an *all-ſufficiency*, a *redundancy* of *zeal* and *courage*, yet when he was to *deal* with any *poor* creature about *Spiritual affairs*, about Soul-matters, his maner was to deal very *gently*, and very *mildely* with them; as with the *woman of Samaria* at the *Well*, and divers *others*: And he does upon this *ground* invite us to come and *learn* of him, to come and be *taught* by him, *Learn of me*, ſays he, *for I am meek, and lowly in heart, and then ye ſhall finde reſt unto your ſouls* thereby, *Matth.* 11.29.

Fourthly, The *teaching of* GOD, it is a *plain* familiar kinde of *teaching*: Pſal. 27.11. *Teach me thy way, O Lord*, ſays *David* there, *and lead me in a plain path*, becauſe of mine enemies: *Sinful* ways are *crooked* ways, full of *Diſtraction*, and full of *Diſtortion*; *As for ſuch as turn aſide to their crooked ways, the Lord ſhall lead them forth with the workers*

5. *Plain.*

Pſal. 27.11.

of

of iniquity; but peace ſhall be upon Iſrael, Pſal.125.5.

On the other ſide, *The ways of the Lord are right*, ſays the Prophet, *and the juſt ſhall walk in them*, though the *tranſgreſſors* fall therein, *Hoſea* 14.9. *The crooked ſhall be made ſtraight, and the rough places plain, and then the glory of the Lord ſhall be revealed, and all fleſh ſhall ſee it together*, Iſa.40.4,5. Yea, ſo *plain* and ſo *clear* ſhall the *truths* and *ways* of God

Hab. 2.2. be *made*, that even *he that runs may read them*;

Iſa. 35.8. and *the wayfaring man* (*though a fool*) *yet ſhall be not erre therein.*

It is ſaid of *Iacob*, that he was a plain man, dwelling in Tents; and yet what man ever had more *acquaintance*, or communion, or *power* with God, then he?

Hoſ.12 4.

But here ye muſt underſtand, That the Scripture in theſe things ſpeaks no *contradiction* to you, in telling you before, that the *Teaching of* GOD *is myſterious*, and here *that it is plain*; for the very ſame *way* of teaching, or the very *ſame thing*, in one kinde and other, may be very *myſterious* unto one, and yet *plain enough* to another: *Proverbs* 8. 9. ſayes Wiſdom there, My words

Οὐδεμία γραφὴ τῇ ἑτέρᾳ ἐναντία ἐστιν, αὐτὸς δὲ νοεῖν μᾶλλον ὁμολογήσω τὰ εἰρημένα. *Juſtin: Mart: Dialog. cum Tryph.*

words are all *plain to him that underſtandeth*, and right to *them that finde knowledge*: And ſo in other caſes; when a man *comes* into an *Artificers* ſhop, or a *Tradeſman's* ſhop, it is many times a *myſtery* unto him to *conceive* how things ſhould be ſo and ſo *framed*, ſo curiouſly *carved*, &c. But now the *Artificer* himſelf, or the *Tradeſman* himſelf, he *apprehends* no *myſtery* in this or that, as to himſelf, he *knows* well enough how to do it, the things are all *plain enough* to him: And ſo is it with this *teaching of God*, though it be *very dark* and *myſterious* unto ſome, yet it is *plain enough* to others, who are of *diſcerning ſpirits*, and of a right *underſtanding* in all things. *Simile.*

And although the Natural *man* be apt to *complain*, as the *blinde woman did* that *Seneca* ſpeaks of, that ſhe was not *blinde*, but that the *houſe* wherein ſhe *dwelt* was *dark*: I *ſay*, though Natural *men* are apt to do ſo, to *complain* of darkneſs *without*, when as all the *darkneſs* is meerly *within*: Yet the truth is, the *teaching of God* in it ſelf is *plain* enough, and *eaſie* enough, to thoſe that are *able* to *underſtand* it; and the reaſon why the Na-

Incredibilem tibi narro rem ſed veram, neſcit ſe eſſe cæcam: ſubinde Pædagogum ſuum rogat ut migret, ait domum tenebroſam eſſe. Sen. Ep. 50.

Pugnant inter ſe ſapientia Dei, & ſapientia humana, ſeu prudentia carnis quæ eſt inimici-

tia adverſus Deum, hinc fit ut quo quis ſapientior eſt ſecundum carnem eo minus percipere poſſit ſapientiam Dei, quæ in ſcripturis eſt Patefacta: vitium igitur & cauſa obſcuritatis non eſt in ſcripturis, ſed in hominibus. Zanch. de ſacr. ſcript. inter op. miſcellan.

tural *man receives not* the *things of the ſpirit* of God, it is not becauſe of that *abſtruſeneſs* or *darkneſs* that is in the things themſelves, but becauſe they are *fooliſhneſs unto him*; neither can he *know* them, *meerly upon this account, becauſe they are to be ſpiritually diſcerned*, 1 Cor. 2. 14. which *ſpiritual diſcerning* he wants, or elſe *the things themſelves of the ſpirit of God* would be plain enough unto him. And therefore in this caſe let us be ſure to ſet the *ſaddle* upon the right *horſe, as we ſay*; and *if the light ſhine in darkneſs, and the darkneſs comprehend it not*, let us not lay the fault upon the *light* for not *ſhining*, but rather upon the *darkneſs*, for not being able to *comprehend* it.

5. *Powerful.*

Ita docet ut quod quiſq; didicerit, non tantum cognoſcendo videat ſed etiam volendo appetat, agendoq; perficiat, idq; indeclinabiliter atq; inſuperabiliter. Aug. de Grat. Chr. c. 14. de corrept. & Grat. c. 12. & Alibi Paſſim.

Fifthly and laſtly, The *teaching of God*, it is *a Powerful* efficacious kinde of *teaching*, and ſuch as no man is able finally to *reſiſt*, where *Converſion* is intended; *The weapons of our warfare are not carnal*, ſays the Apoſtle, *but mighty*, How mighty? *mighty through God, to the pulling down of ſtrong holds; caſting down imaginations, and every high thing that exalts it ſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience*

dience of Chriſt, 2 Cor. 10, 4, 5. *True it is*, that ſo long as *man* hath to *deal* with *man*, in an Ordinance or the like, there may be a *reſiſting*, and a *gainſaying*, and a *turning* of the deaf *ear*, &c. But when once God comes to *reveal his own arm* in the Miniſtery of his Word, and to make it the *day of his Power*, and to deal *effectually* with the *heart*, then he *preſently* acts over all thoſe old miracles upon the *ſouls* of people, that Chriſt was wont to work upon the *bodies* of people, making the *blinde* to ſee, and the *deaf* to hear, and the *dumb* to ſpeak, and the *lame* to walk, and the *leper* to be clean, and the *dead* to ariſe out of their graves of *ſin*, and

Divina voluntas eſt univerſaliter efficax, inſuperabilis, & neceſſaria in cauſando, non impedibilis, nec fruſtrabilis ullo modo. Th. Bradwardin. de cauſâ Dei. lib. 1. cap. 10.

Præparatio hominis ad gratiam eſt à Deo ſicut à movente, à libero arbitrio ſicut à moto, & tunc habet neceſſitatem ad id, ad quod ordinatur à Deo, non quidem coactionis, ſed infallibilitatis, quia intentio Dei deficere non poteſt, unde ſi ex intentione Dei moventis eſt, quod homo cujus cor movet, gratiam conſequatur, infallibiliter gratiam conſequitur. Aquin. 1. 2. Queſt. 112. Art. 3.

Efficacia auxilii Præoperantis gratiæ, quâ ratione prævenit ordine cauſalitatis cooperationem noſtri arbitrii, non eſt ſolum efficacia moralis, ſed etiam phyſica, quæ ad modum cauſæ phyſicæ liberum arbitrium præmovet efficaciter ad conſentiendum, vel piè operandum, aut etiam ad perſeverandum uſq; in finem. Didac. Alvar. lib. 9. de Aux. div. Grat. Diſp. 83. num. 15.

Gratia Dei Agit in Hominem ad converſionem ejus, homo ſibimet in præſenti ſtatu placens repugnat, & in contrarium tendit ex propenſione carnis: ſi jam repugnantia hæc æqualium prorſus virium ſit, cum exerta gratiæ virtute, tum nec efficitur converſio, nec ut efficiatur expectari poteſt: Effectio enim ſemper eſt ab inæquali ſuperante. Si verò gratiæ virtus excedat, tum quamvis incompleta reſiſtentia fiat à carne, vincitur tamen à gratia, quia fortius Agit. Amef. cor. ad coll. Hag. Art. 4. de converſ.

Illud propriè dicitur irreſiſtibile, cui reſiſtere nemo poteſt quamvis vellet, quod in actu volendi locum prorſus non habet: ex hujuſmodi autem operatione Divinâ exiſtit neceſſitas effectus, ſed non libertati voluntatis Humanæ repugnans, ſed cum ipſa libertate voluntatis optimè conſentiens quod etiam ſuo loco demonſtrabimus. Twiſs. Præfat. ad Vindic. Grat. pag. 31

live; and now the *work* goes on both very *ſweetly*, and very *proſperouſly*, and God he now *convinces*, and *converts*, and *ſanctifies*, and *ſaves*; he now *begins*, and carries on, and *perfects* the work of Grace, without any conſiderable *oppoſition* or *gainſaying* from the *Creature*.

And thus you ſee what kinde of *teaching* that is, which the *Scripture* calls *The teaching of God*.

2. *Queſt.* *Now in the next place*, we are to *enquire* and *ſee*, of what *neceſsity* theſe Divine *Teachings* or *Inſtructions* are, in point of *Reformation*.

The neceſsity of Divine Inſtructions in point of Reformation evinced by five Arguments.

I ſhall endeavor to demonſtrate the neceſsity of *Divine Inſtructions* in point of *Reformation*, by theſe five enſuing *Arguments*:

1. *Arg.* From our own ignorance about the work of Reformation.

The *Firſt* ſhall be drawn from our own *ignorance*, in and about the great work of *Reformation*; we our ſelves are mightily to *ſeek* in all *affairs* of this nature, and ſuch as know not how to *reform*, unleſs God himſelf teach us to *reform*: when we go about ſuch a *buſineſs*, ſuch a great *work* as this, if God ſhould wholly *deſert*, and *leave*

Solus Deus ſolam neſcit ignorantiam & totus videt, & totum quia minimè fallitur, quia minimè

us

us unto our *ſelves*, we ſhould rather *deform* then *reform*, cry up *this*, and pull down *that* which will either *comply*, or not *comply* with our own *ends*, and *intereſts*, and *ayms*, without any reſpect at all unto *God*, and unto his *word* and *glory*.

clauditur, quia extra ſe lumen non quærit ut videat ipſe enim eſt & qui videt, & unde videt. Bern.

In this reſpect therefore, even becauſe of our own *ignorance* and *blindeneſs* (which are either *wholly*, or in a great *meaſure* ſtill upon us) *whenſoever* we go about to *reform*, we ſhould be ſure to take GOD along with us, and *make him of our counſel*, and be often *lifting* our hearts unto him, and ſaying, *Lord*, I am a poor *blinde* creature, *The greateſt part of what I know, is but the leaſt part of that which I ſtill remain exceeding ignorant of*, and therefore go along with me in this great *buſineſs*, and *That which I ſee not, teach thou me*; Let me not call *evil good*, or *good evil*; let me not put *darkneſs for light*, or *light for darkneſs*; let me not go about *to ſet up that* which ought to be *pulled down*, or *to pull down that* which ought *to be ſet up*; to *eſtabliſh that* which ought to be *demoliſhed*, or to *demoliſh that* which ought to be *eſtabliſhed* (*as men in their blinde*

Nihil eſt aliud ſcientia noſtra quam culpa, qui ad hoc tantummodo legem novimus, ut majore offenſione peccemus quia quod lectione & corde novimus, libidine ac deſectione calcamus. Salvian. de Gubern. Dei. lib 4.

blinde zeal are marvellous apt to do) but let me manage the *buſineſs*, ſo far as it concerns me, according to thine own *minde*, and according to thine own *appointment* in every thing.

2. *Arg.* From the danger of erring herein, through hypocriſie and diſſimulation.

Secondly, Another *Argument* to prove the neceſsity of *Divine Inſtructions* in point of *Reformation*, may be drawn from the *danger of erring therein*, through *hypocriſie* or *diſſimulation*. There may be a great deal of *hypocriſie* and *deceitfulneſs*; *There may be*, did I ſay? Yea, there *muſt* and *will be* a world of *hypocriſie*, *falſe-heartedneſs*, and *diſſimulation* in all thoſe *Reformations* that are not *bottomed* upon *Divine Inſtructions*.

Hypocritarum maculam non habere aut Paucorum aut nullorum. Aug.

For although it be very *ordinary* and *uſual* with men, like *a boy under the rod*, to promiſe great matters, and to ſay that they will do *this* or *that*, when the *hand of* God lies heavy *upon* them (as who ſo *graceleſs* almoſt, that will not have ſome *relentings* upon his *ſpirit* at ſuch a time, and *promiſe* to do any thing, in *caſe* that he may but have *eaſe* and *freedom*, and *relaxation* from the burthen that is upon him?) Yea, *but then let me tell you*, That if men be not *taught*

Multis enim ſimulationum involucris tegitur & quaſi velis quibuſdam obtenditur uniuſcujuſq; natura, frons, oculi, vultus perſæpe mentiuntur, oratio verò ſæpiſſimè. Cic. ad quend. frat.

of

of GOD, and *inſtructed* by him with a *ſtrong hand*, as the Prophet ſpeaks, *Iſa.*8.11. *The Lord*, ſays he, *ſpake thus to me*, and *inſtructed me* with a *ſtrong hand*, *that I ſhould not walk in the way of this people*; I ſay, That unleſs there be ſuch a *teaching*, and ſuch an *inſtructing* as this *Antecedent*, or going before; All the *Vows*, and *Promiſes*, and *Covenants* that men make about *Reformation*, They'll all prove but like thoſe green *withs* that *Sampſon* was bound with, which he *preſently* brake aſunder, as ſoon as ever it was ſaid unto him, *The Philiſtines are upon thee, Sampſon.* Iudges 16.9.

And therefore in this reſpect alſo, There is great *reaſon*, *whenſoever* we go about to *reform*, that we ſhould lie at the feet of God, and humbly *deſire* his advice and counſel, that ſo we may not play *faſt and looſe* with him, that we may not deal *falſly*, *deceitfully*, *hypocritically* with him in the *tranſaction* of this *great* and moſt *important* buſineſs. *Simulata ſanctitas eſt duplex iniquitas.*

Thirdly, Another *Argument* may be *drawn* from the *danger of erring through corrupt and bad Examples*: Men are not onely *marvellous ignorant* 3. *Arg.* From the danger of erring through corrupt and bad Examples.

ignorant and *hypocritical* in point of *Reformation*, when God himſelf does not *teach them* aforehand, and *inſtruct them* with a ſtrong hand about it; But they are alſo *marvellous prone* and *apt* (when left unto *themſelves*) to go by *evil Examples*, and *falſe Paterns*, and not to *reform*, *according to the Patern from the Mount*, or according to the *minde* of God, but rather according to that which *Men* hold forth unto them, *be it either right or wrong*.

Nihil ergo magis præſtandum eſt quam ne pecorum Ritu ſequamur Antecedentium gregem, pergentes non quâ eundum eſt, ſed quâ itur. Sen. de vitâ, Beat. cap. 1.

As now in that great *Alteration of government*, which fell out in the days of *Samuel*, it is worth the *noting*, what the *ground* of that *Alteration* was, 1 *Sam.* 8. from the 4. *v.* &c. it is there ſaid, That *All the Elders of Iſrael*, they ſolemnly gathered themſelves together, and came to *Samuel* at *Ramah*, and they ſaid unto him, *Behold thou art old, and thy ſons walk not in thy ways, they are men that turn aſide after lucre, and take bribes, and pervert judgement: Now therefore*, ſay they, *make us a King to judge us like all the Nations*: When *Samuel* heard them ſay ſo, he was mightily *troubled* and *diſpleaſed* at it, and not knowing well *what Anſwer to give*,

An Example of this in that great alteration of Government in the days of *Samuel* Chap. 8.

Verſe 5.

give, he goes and *carries the buſineſs unto God by Prayer*; *Samuel prayed unto the Lord*, ſays the Text, *and the Lord ſaid unto Samuel*, *Hearken to the voyce of the People, in all that they ſay unto thee*; *for*, ſays he, *they have not rejected thee, but they have rejected me, that I ſhould not reign over them.* Verſe 6. Verſe 7.

This was very *ſad* now, that a *People* ſhould upon any *pretence* whatſoever *reject* God himſelf from *reigning* over them any longer.

Nulla res nos majoribus malis implicat, quam quod ad rumorem componimur, optima rati ea, quæ magno aſſenſu recepta ſunt, quorum & exempla multa ſunt: nec ad rationem, ſed ad ſimilitudinem vivimus: Inde iſta tanta coacervatio Aliorum ſuprà alios ruentium: & dum unuſquiſq; mavult credere quam judicare, nunquam de vita judicatur, ſemper creditur verſatq; nos & præcipitat traditus per manus error alieniſq; perimus exemplis, ſanabimur ſi ſeparemur à cætu. Senec. ubi ſupra.

But now that which did thus *dangerouſly* miſlead them, and that *carried them* quite out of their *way*, it was a corrupt Example that *they took* from other *Nations*, and from other *People*, *Make us a King to judge us*, ſay they, *like all the Nations*; and hereupon *God himſelf* was ye ſee *rejected* by them.

And ſo in like maner, when a People have a long time been in a *wrong way*, and do now *ſee it* to be ſo, and have ſome *ſerious* thoughts of *reforming*, and getting into a *better way*, if *God himſelf* go not before them, and *teach them what they ſee not*, in ſuch a caſe they many times *faſten* up-

on ſome corrupt *Example* or other, which utterly *miſleads* them, and *carries them* quite out of their way, and after a little *compaſſing* about, either puts them into their *old way* again, or into one as *bad*, or it may be into a *worſe* then that, which formerly they walked in.

And therefore in this reſpect alſo, whenſoever a perſon or a people *change* their way, or *alter* their courſe, *it is of neceſsity* that they ſhould *take God* along with them, and ſay, *Lord, at this time eſpecially* leave us not unto *our ſelves*, neither *leave us* to corrupt *Examples*; Let us not now look our *faces* in falſe *glaſſes*, that will *miſrepreſent things* to us; but *That which we ſee not, teach thou us*, and then, *if we have done iniquity*, *we ſhall* be ſure to *do it* again *no more*.

4. *Arg.* From the danger of erring through corrupt Principles.

Fourthly, Another *Argument* may be drawn from the *danger of erring through corrupt Principles*: Men of themſelves are not onely marvellous *ignorant* and *hypocritical*, and *very apt* to be *ſeduced* and *miſled* by *corrupt* and *bad Examples*, without *Inſtruction* from God; but they are alſo very

very *prone* and *ready* to be *ſeduced* and miſled *by corrupt Principles*, either *hatched* or *harboured* in their own *breaſts*, and in their own *boſoms*, and mightily *fomented* there by the *malice* and *ſubtilty* of *Satan*, that old *Impoſtor*.

As now when men have *engaged* themſelves for a *Reformation*, and peradventure *Covenanted* for it, you ſhall have *many* that did not this *ſincerely*, or out of *Conſcience*, or as taking *God* along with them, but *meerly* out of *Carnal* and *worldly reſpects*, you ſhall have them to ſtand *liſtening* and *hearkening*, to *know* and *underſtand*, out of what *corner* that will *iſſue*, which may beſt *comply* with their own *Ends*, and *Purpoſes* and *Projects*; and look *what way ſoever it be*, that hath either *moſt Profit* in it, or *moſt eaſe* in it, or *moſt Preferment* in it, There ye ſhall have *the Covetous*, and there ye ſhall have *the Voluptuous*, and there ye ſhall have *the Ambitious*, and there ye ſhall have *the Drunkard* in one *corner*, and there ye ſhall have *the Thief* in another *corner*, and *each other vile perſon*, that hath but *wit enough* to co-

Every man is tempted, when he is drawn aſide of his own luſt, and enticed. James 1. 14.

Cauſas corruptelarum non in illecebris, ſed in cordibus habemus, & vitioſitas noſtra mens noſtra eſt. Salvian. de Gubern Dei, lib. 6.

Quid nos decipimus? Non eſt extrinſecus malum noſtrum, intra nos eſt, in viſceribus ipſis ſedet, & ideo difficulter ad ſanitatem pervenimus, quia nos ægrotare neſcimus. Sen. Epiſt ſup. cit.

ver over his *wickedneſs* with an *outward form*
2 Tim. 3. 5. *of godlineſs*; and this *way* of his now, ye ſhall have him to *cry it up*, as the onely *way of God* (*even as the Biſhops did the Service-Book*) when as perhaps its nothing in the *earth*, but that which the *Devil* hath meerly driven him into, for the *Advancement* of his own Ends, and for the *Promoting* of his own ſecular Advantages.

And therefore in this reſpect alſo, what cauſe hath every poor Creature to be *earneſt with* GOD, and to ſay, Let the wicked *fall* into their own *nets*, and *tendicles*,
Pſal. 141. 10. and *pits*, and *ſnares*, *whileſt that I withal eſcape them*: Bleſſed *Lord*, do not thou *leave me* at any *time* to be *ſeduced* by corrupt *Examples*, to be *miſled* by any falſe *Principles* of mine *own*, but *That which I ſee not*, *teach thou me*; and then, *If I have done iniquity*, *I ſhall do it* again *no more*.

5. *Arg.* From the difficulty of returning from a bad way of reforming, when once we are engaged upon it.

Fifthly and laſtly, Another *Argument* to prove the *neceſsity* of *Divine Inſtructions* in point of *Reformation*, may be drawn from *the Difficulty of returning from a bad way of reforming*, *when once we are engaged upon it*: Men are not onely marvellous *ignorant*, and

and *hypocritical*, and apt to be *miſled* by corrupt *Examples*, and to be *ſeduced* by naughty *Principles*, without *inſtruction* from God; but when once they are deeply *engaged* (*with all their own intereſts*) upon a *way* that's never *ſo bad*, its an exceeding hard *matter* to get them out of that way: As when a *loaded* Cart is *ſunk*, with all its *weight* into an *hole*, in a rotten boggy *place*, its no eaſie matter to *draw* it out again; *twice that ſtrength* that let it *fall* in, will hardly *fetch* it out: And ſo here, when once *men* are *ſettled* upon that, wherein moſt of their *Religion* lies (*as they themſelves are wont to*

Simile. Its good to be cautelous therefore (and not too haſty) in all affairs of this nature. *Diu deliberandum quod ſemel ſtatuendum.* Sen. And in this reſpect great reaſon had the Honorable

Houſes of Parliament to declare, as they have done lately to the whole Kingdom moſt nobly and worthily, *in hæc verba*, When we conſider what ſome Miniſters of the Presbyterian judgement, in their Book ſubſcribed *Smectymnuus*, dedicated to the Parliament 1641, ſay of the Lyturgy then eſtabliſhed by Law, that *it was never eſtabliſhed to be ſo punctually obſerved, ſo rigorouſly preſſed, to the caſting out of all that ſcruple it, or any thing in it*; WE HAVE REASON WELL TO CONSIDER WHAT WE PUT THE STAMP OF PUBLIKE AUTHORITY UPON: For if this Uniformity in the Directory, Church-Government, Confeſſion of Faith, and Catechize, ſhould produce ſuch a rigid Conformity unto them, it is not eaſie to foreſee all the miſchiefs and inconveniences that it would beget; although we may eaſily gueſs they would not be ſmall, by what we have felt in the like kinde. *Declar. of the Lords and Commons aſſembled in Parliament, concerning the Papers of the Scots Commiſſioners*, pag. 59.

ſpeak) then what ado to *maintain* and *uphold* that *way*? what *ſiding*? what *complying*? what *daubing with untempered morter*? what *contending* to keep up that *way*, which hath the *Honor* of men *engaged* upon it? though *perhaps* the *Honor* and *glory of God* be quite and clean *expulſed*, and never ſo much as *mentioned* or thought upon in the *buſineſs*.

Ezek. 13. 10.

And therefore in this reſpect alſo, what cauſe have we to be *earneſt* with God, *to teach us what we ſee not*, that ſo we may not *ignorantly*, or *hypocritically*, or *unadviſedly*, aboveall, that we may not *ſtubbornly*, or *frowardly* be *engaged* upon any *way*, *beſides that*, or *againſt that* which may chiefly advance *Gods glory*, together with the preſent and everlaſting *welfare* of our own *immortal ſouls*.

And thus much ſhall ſuffice for the *Explication*, and *clearing* up of the *Truth* propounded: The *Application* follows.

Application to us of this Nation, who have

And *certainly* this that hath been ſaid, is very *appliable* unto the preſent *condition* of us in this *Nation*.

1. Born Chaſtiſement.

For *Firſt*, We are a *People* that have *born*

born chaſtiſement, that's *plain*, and evident enough to every *eye* that looks upon us, *to our ſelves and others*, that we have *born chaſtiſement*; God hath ſmitten us *hip and thigh*, as *Sampſon* ſaid, he hath laid *Heaps upon heaps* in divers places, by the *Sword*, and by the *Peſtilence*; He hath drawn a *cloud* as it were over all our *Pleaſant things*; He hath ſmitten every part of this *Body Politick* of ours, from *top* to *toe*, from *head* to *heel*; *The whole head is ſick*, and the *whole heart is faint*, from the ſole of the *foot*, even unto the *head*, nothing but *wounds*, and *bruiſes*, and *putrifying ſores*; not a *part* free, where there hath not been ſome *ſtroke* or other of *Divine diſpleaſure*.

Iudg. 15.8,16. *Acervum feci unum & alterum ſenſus eſt Samſ. dicere ſe tantam hoſtium ſtragem feciſſe ut magnos eorum cumulos congeſſerit.* P. Mart. in loc.

Iſa. 1.5,6.

I do verily believe, That in the days of our *Forefathers*, or ſince *England* was a *Nation*, the *Nobility*, the *Gentry*, the *Magiſtracy*, the *Miniſtery*, the whole *Commonalty* of this Kingdom, never ſaw ſuch *another Day*, ſuch another black gloomy *Day*, as this that hath *lately* been upon us; And *therefore* it may well be *ſaid* of us, *That we have born chaſtiſement*.

The great day of *Englands* trouble, out of which the Saints of *England* have been, and ſhall be ſaved, one way or another. Ier. 30.7.

And

And yet I do not *mention* theſe things neither, to caſt any the leaſt *aſperſion* upon the *Proceedings* of the *Almighty*; *Let my right hand forget her cunning, and my tongue cleave to the roof of my mouth,* before ever I open my lips to any ſuch purpoſe; for our *God* is *Juſt*, and our *God* is *Righteous*, and *Holy* and *good*, in all that he hath hitherto *brought upon us*, and he *hath puniſhed far leſs then our iniquities have deſerved.*

We may all ſay as the *Pſalmiſt* does, *Pſal.* 118.18. *The Lord hath chaſtened us very ſore*; and it is of his mercy, *that he hath not quite given us over unto death*; it is of the Lords mercies, *that we are not utterly conſumed*, every one of us, and *becauſe his compaſſions fail not*, Lam.3.22. *He hath not dealt with us after our ſins, nor rewarded us according to our iniquities*, Pſal. 120.10.

Surgunt Recentia crimina, nec repudiantur Antiqua, Quis ergo eſt cauſationis locus? quamlibet aſpera & adverſa patiamur, minora Patimur quam meremur: Quid quærimur quod durè agat nobiſcum Deus? multò nos cum Deo durius agimus: Exacerbamus quippe Deum impuritatibus noſtris, & ad puniendos nos trahimus invitum. Salvian. de Gubern. Dei, lib. 4.

Τοῦτο μάλιστα πάντων ὑμᾶς παρακαλῶ μὴ ἀκριβείας εἰδέναι, ὅτι ὁ Θεὸς οὐχὶ πικρὸν μόνον, οὐδὲ ἀεργητὴν, ἀλλὰ καὶ κολάζων καὶ τιμωρούμενος ὁμοίως ἐστὶν ἀγαθός. Εἰ γὰρ πικρὸν μόνον ἐστὶν ἀγαθὸς, κολάζων δὲ οὐκ ἐστὶν ἀγαθὸς, ἐξ ἡμισείας ἀγαθὸς ἂν εἴη· ἀλλ' οὐκ ἔστι τοῦτο. μὴ γένοιτο. ἐπὶ ἀνθρώπων μὲν γὰρ εἰκὸς τοῦτο συμβαίνειν ἐπειδὴ θυμῷ καὶ πάθει τὰς τιμωρίας ἐπάγουσιν· ὁ δὲ Θεὸς ἀπαθὴς ὢν, κἂν ἀεργητῇ, κἂν κολάζῃ, ὁμοίως ἐστὶν ἀγαθός. Chryſoſtom. Homil. 7. ad Pop. Antioch.

Si mihi iraſcatur Deus, num illi ego ſimiliter rediraſcar? Non utiq; ſed pavebo, ſed contremiſcam, ſed veniam deprecabor: Ita ſi me Arguat, non redarguetur à me, ſed ex me potius juſtificabitur: Nec ſi me judicabit, judicabo ego eum, ſed adorabo. Bernard. Serm. 83. ſuper Cant.

Ἀγαθὴ ἡ τοῦ θεοῦ δικαιοσύνη. *Clem. Alex.*

Onely

Onely this I ſay, That *whether* ye look upon the *univerſality* of the *viſitation*, all *ſorts* and *degrees* of *Perſons* having *taſted* of the Cup; or *whether* ye look upon the *impartiality* of it, *God having carried it ſo*, that he hath ſeemed to put no *difference* at all in his outward *Adminiſtrations* between one and another, but *good* and *bad*, *mean* and *mighty*, *noble* and *ignoble*, *high* and *low*, *rich* and *poor*, *young* and *old*, have all felt the *ſmart* of this *heavy* Blow more or leſs, even all the *Land* over: *So that I ſay*, which way *ſoever* we look, under what *notion* or *apprehenſion* ſoever we *conſider* our ſelves, we cannot *chuſe* but *ſay* and *acknowledge*, That *we* are a *People who have born chaſtiſement*.

Apparent from the univerſality and impartiality of the late Viſitation, that we have born chaſtiſement:

And not onely ſo, but *moreover* and *beſides this*, beſides our bearing *chaſtiſement on this maner*, we have likewiſe *Promiſed Reformation*; we have ſaid, That *we will not offend any more*; we have *engaged* our ſelves, *To go one before another in the example*, not of a *verbal*, but *of a real Reformation*.

And promiſed Reformation.

Yea, but as to this now, it deſerves to be *ſeriouſly conſidered* even by us all, whether in this we have not been a little too *haſty*,

many of us, a little too *prepoſterous*; whether we had not need to *ſtep back* a little, and *apply* this part of the *Text* unto our ſelves, with a kinde of *Epanorthoſis* or correction, ſaying unto God (*as it is meet we ſhould*) *Lord, we are a People* that have *born chaſtiſement*, and we have *ſaid* with our *lips*, divers of us, *That we will not offend any more*: Now therefore, *That which we ſee not, teach thou us*; and then indeed, *If we have done iniquity, we ſhall do it again no more.*

Ἐπανόρθωσις ſive correctio eſt, quæ tollit id, quod dictum eſt, & pro eo, quod magis Idoneum videtur, Reponit. Voſſ. Partit. Orator. lib. 4. cap. 21.

I pray, Let me not be miſtaken in this *that I now ſay*, as *though* I went about to *enervate* or *deſtroy your Covenant* by it; for *certainly* this is not to *weaken* or *make void your Covenant*, but to *ſtrengthen and make good your Covenant*; this is not *after Vows to make enquiry*, any farther *then to make enquiry* how to *Pay your Vows*: And let me tell you farther, That if in taking that *Covenant*, you did not meerly *pretend*, but *intend Reformation*, theſe *Divine Inſtructions* that now I am ſpeaking of, are ſo *neceſſary* to the *reaching of that end*, that there is no *poſſibility* of reaching that end, without theſe *Divine Inſtructions*.

Certain neceſſary Cautions or Conſiderations about the late Covenant.

It

It is very certain, and a moſt ſure *rule*, *That thoſe Reformations will prove decaying buildings, that are not bottomed upon Divine Inſtructions*: When men are *ſlight*, and *formal*, and *ſurperficial*, and *overly* in their *Promiſes*, they are commonly ſo in their *performances* too, both unto *God* and *men*.

And doubtleſs one main cauſe of all our preſent *Fears*, and of all our preſent *Diſturbances* is this, That *abundance* of People have been more forward to *promiſe Reformation* to God, then to *beg Inſtruction* from God, *how to make good that Promiſe*, and to do it in ſuch a way, that the *remedy* may not prove far worſe then ever the *diſeaſe* it ſelf was.

Let me ſay thus much farther, and *humbly* offer it to you, as that which I *conceive* to be very *conſiderable* by you: God himſelf hath *promiſed* (as I ſhall ſhew you by and by) that *All his people ſhall be taught of him*; And if he ſhall *pleaſe* to honor this *Nation* ſo far, as to *bring in*, and *ſet up* that *Teaching of his* amongſt us, that *Spiritual*, that *Secret*, that *Meek*, that *Plain*, that efficacious *Powerful* kinde of Teaching, that

hath been this day *ſpoken* of: *if ſo*, then ye may *comfortably* expect to ſee the work of *Reformation proſper*; otherwiſe, *ignorance*, *hypocriſie*, *corrupt Examples*, *carnal Principles*, *private* Engagements, like the *wind* will carry you away, and *without this teaching of God*, ye will be no more *able* to diſcern the *way of* GOD in point of *Reformation*, then a *blinde* man is *able* to judge of *colours*.

Hoc verſu dehortatur ab imitandis moribus, à venando favore filiorum hujus ſæculi, ſeu hominum mundanorum: & contra hortatur ad ſerium ſtudium placendi Deo: cjuſq; ſtudii cauſam procreantem exponit, videlicet mentis transformationem ſeu Renovationem, cujus Author & effector eſt Spiritus ſanctus. Piſcat. in loc.

It *is a notable paſſage*, to this *purpoſe*, even that of the *Apoſtles*, Rom. 12. 2. ſays he there, *Be not conformed unto this world*, but be ye *transformed*, by the *renewing* of your minde, that ye may *prove* what is that *good*, that *acceptable*, and *perfect* will of God; *intimating thereby* thus much unto us, That until men are *wholly taken off* from the vain *Cuſtoms* and *Traditions* of the world, in *matters of Religion*, and until they are withal effectually *transformed*, by the *renewing of their mindes*, they are no way *able* to make proof of that *good*, and *perfect*, and *acceptable* will of God, whereunto they ought in all things to *conform themſelves*.

And therefore in the next place, my Exhortation to you is this, As ever ye do *expect*, *believe*

lieve, or *hope* to see the *work of Reformation* *prosper*, so minde this *Teaching of God*, minde these *Divine Instructions*; and not onely so, but be *sure* to have some *measure* of *experimental* acquaintance with them.

An Exhortation to minde these Divine Instructions.

To this purpose, and by way of *Motive* hereunto, let me here *propound* these two *things* unto you:

Motives thereunto.

First of all, Let this be *considered*, That the *Teaching of men* can do you no *good*, give you no *relief*, afford you no true *contentment*, yield you no *inward Spiritual nourishment* or *refreshment* at all, without the *Teaching of God*. There is an extreme *emptiness*, and a meer *vanity* upon all maner of outward *Ordinances* and *Administrations* whatsoever, unless *God himself* be pleased to come in upon the *heart thereby*.

1. *Motive*. Mens teaching unprofitable without the teaching of God.

And certainly this hath been one *great iniquity*, whereby we have much *offended* in these *latter times*, that whilest the *gifts* of men, and the *parts* of men, and the *teachings* of men thereby, have been extremely *cryed up*, and *idolized*; in the *mean time* the *teaching of God*, the *Spiritual*, the *Secret*, the *Meek*, the *Plain*, the *Powerful teaching* of God,

Neglect of Gods teaching, the great sin of many in these times.

God, that hath been too much *neglected* and *diſregarded* by us.

And although it be a *ſad* thing to *ſpeak* it, yet is it very *certain*, That even to this very day, we are *generally* either extremely *ignorant* of it, or utter *enemies* to it, or both.

2. *Motive.* *Secondly*, Let us alſo conſider that *Promiſe* of God the Father's in *Chriſt* unto his people, *which I pointed at before*; namely,

Promiſes to be taught of God. That *All his people ſhall be taught of him*, Joh. 6. 45. It is written *in the Prophets* (ſays our Savior there) *and they ſhall be All taught of God*: Mark, *not a few of them onely*, but *All taught of* GOD; you may ſee the places in the *Margin* of your greater *Bibles*, whereunto our Savior alludes in that ſpeech of his, eſpecially that *Iſa.* 54. 13. where among other *promiſes* to the *Church*, this is one, *And*, ſays he, *All thy children ſhall be taught of the Lord*; and thereupon, *Great ſhall be the peace of thy children*: And in that other

Ier. 31. 33, 34. place, *I will put my Law in their inward parts*, ſays God, *and write it in their hearts*; and they ſhall *no more teach every man his neighbor, and every man his brother, ſaying*, Know

the

the Lord: *for they ſhall All know me, from the leaſt unto the greateſt of them, ſaith the Lord:* Having ſuch *Promiſes* as theſe are, we may go and *plead* them by *Faith*, and ſo draw out the *pleaſantneſs*, and the *joy*, and the *ſweetneſs* that is *contained* in ſuch *breaſts of conſolation.*

Nunc autem in Evangelio poſt crucem, reſurrectionem, & aſcenſionem, dare ſe pactum, non in tabulis lapideis, ſed in tabulis cordis carnalibus pollicetur: cumq; ſcriptum fuerit Domini teſtamentum in mente credentium, ipſum eſſe eis in Deum, & illos eſſe in Populum: ut nequaquam Judaicos quærant magiſtros, & traditiones, & mandata hominum, ſed doceantur à Spiritu ſancto. Hieron. in loc.

But here ye will demand, and ſay, perhaps, How does God *iſſue* forth this *Teaching of his*? How does he *draw* forth and *manifeſt* theſe *Divine Inſtructions* unto *Believers*? *Queſt.*

I Anſwer, There be two *ways* whereby he does it: *Anſ.*

{*By his Word*: and
{*By his Spirit.*

γραμματικῇ πνεύματι

Firſt, *By his Word*; that's a principal *means* or *inſtrument* whereby he teaches and inſtructs his *people*; *To the law, and to the teſtimony*, ſays the Prophet, *if they ſpeak not according to this word, it is becauſe there is no light in them*: And, *Thy word is a light unto my pathes*, ſays *David, and a lanthorn unto my feet*: And, *We have*, ſays the Apoſtle, *a* 1. By his Word. Iſa. 8. 20. Pſal. 119. 2 Pet. 1. 19.

more

more ſure word of propheſie, whereunto ye do well to take heed, as unto a light that ſhineth in a dark place.

The Word a light, but not the Fountain of light.
Chriſt the true light.
Iohn 1. 9.
Mal. 4. 2.
Iohn 9. 5. and 12. 46.
Rev. 22. 16.

But here ye muſt obſerve, That although the *Word* be frequently called *A light* in Scripture, yet is it not *the Fountain of light*; *Chriſt is the true light*, which lighteth *every man that cometh into the world*; and the Word is but a *means* or *inſtrument* in his hand, to convey *light* unto us: *It is not the word it ſelf*, in the ordinary *diſpenſations* of it, but *Chriſt by the word*, that illuminates dark *underſtandings*, and opens *blinde eyes*, and *turns people from darkneſs unto light*, and from the *power of Satan unto* GOD.

Men may injoy the *outward ſound* of the Goſpel, and yet never *feel* the *inward power* of it upon their *hearts*: *Lord*, ſays the Prophet, *who hath believed our report, and to whom is the arm of the* LORD *revealed?* that is, though there be a *report* made, a *ſound of words* in the ears of *many*, yet *unleſs the arm of the* LORD *be revealed* in the Miniſtery of his *Word*, there will be no *believing*, nor no *repenting*, nor no *converting* or *turning in* to God thereby.

Iſa. 53. 1.

But

But *Secondly*, The ſpecial *Inſtrument* that God *makes uſe of*, for the *teaching* and *inſtructing* of his people, *is his Spirit*; *without which* the very *Word* it ſelf is but as a *ſealed Book*, or a *dead letter* unto them; and by *the means whereof*, he is *pleaſed* to *reveal* and *manifeſt*, not onely *mean* and *ordinary things*, but the *ſecrets of the Goſpel*, the *myſteries of the Kingdom of Heaven*; the *deep things of God* are hereby *manifeſted* and made known *to the Saints*: 1 Cor. 2. 9, 10. *Eye hath not ſeen, nor ear heard, neither hath entred into the heart of man, the things that God hath prepared for them that love him*: *But*, ſays he, *God hath revealed them unto us by his ſpirit*; *for the ſpirit* * *ſearcheth all things, yea the deep things of God*: And in the ſame Chapter and following verſe, he tells us yet farther, *That as no man knows the things of a man, ſave the ſpirit of a man which is in him*; *even ſo the things of God knows no man, but the ſpirit of God*: Though ye ſhould have *Ten thouſand inſtructers beſides*, as the *Apoſtle ſpeaks* in another caſe, yet all would do you little or no good, *without this inſtructer*.

2. By his Spirit.

Iſa. 29. 11.

2 Cor. 3. 6.

τὰ βάθη τῦ Θεῦ

* *Scrutatur* ἐρευνᾷ *id eſt, nihil in Deo tam profunde ac penitus abditum quò non penetret ſpiritus nempe quoniam perillum docemur etiam abditiſſima.* Bez. in loc. *Quia de Deo eſt hic ſpiritus omnia novit Dei: Hic ſpiritus Dei docuit nos quos ſcit naturaliter non doctos, & docuit nos de myſterio Chriſti, qui non ſolum ſpiritus Dei eſt, ſed & Chriſti.* Ambroſ. Com. in loc.

And therefore though the *Epheſians* had as excellent *Preaching* as any that the *world afforded*, in *Pauls own Miniſtery*, yet you may ſee how *earneſtly* he *prays* for them, *Epheſ.* 1. *That the* GOD *of our Lord Ieſus Chriſt, and Father of glory, would give unto them the ſpirit of wiſdom and revelation, in the knowledge of him: The eyes of their underſtandings being enlightened thereby, to know what was the hope of their calling, and what the riches of the glory of his inheritance in the Saints, and what the exceeding greatneſs of his power towards them that believe*, &c.

Quia animalis homo non percipit ea quæ ſunt Spiritus, ſtultitia enim ſunt ei: Spiritualis verò dijudicat omnia: opus eſt ergo Spiritus ſancti illuminatione, ad inveniendum & dijudicandum verum ſcripturæ ſenſum: Ita Paulus optat eccleſiis Spiritum illuminationis, & Pater cœleſtis dabit Spiritum petentibus.

Chemnit. Examen. Decret. Concil. Trident. de Interpret. ſacr. Script.

Evangelium per humanam ſapientiam capi non poteſt, ſed requirit operationem Spiritus ſancti per quam cordibus noſtris inſinuetur. Muſcul. loc. com.

Ambiguitas igitur vel obſcuritas ſcripturarum, quam cauſantur pontificii, non infringit earundem authoritatem, ſed oſtendit neceſsitatem Spiritus illuminantis, & miniſterii docentis, atq; exponentis ſcripturas. Davenant. de Iud. ac norm. fid. cap. 13.

Palàm eſt, verbum Dei, Spiritus virtute armatum, corda Piorum trahere ad conſentiendum ſibi, & decretis ſuis. Id. ibid.

Spiritus ſapientiæ & revelationis ab officio dicitur, quod vera Agnitione Dei eccleſiam ornat. Centuriat. Magdeburg. lib. 2. centur. 1. cap. 4.

Paulus quædam citavit ex Arato & Epimenide, ſed affirmo Apoſtolos non propterea ejuſmodi teſtimoniis uſos fuiſſe, ut inde caput aliquod fidei confirmarent, nam ad eam rem ſemper Adhibuerunt expreſſos locos petitos ex ſcriptis Propheticis, eoſq; Afflatu Spiritus ſancti expoſſuerunt. Sadeel. de verb. Dei ſcript. adverſ. Hum. trad.

Nos nihil hic ſomniamus extra ordinem: ſed id ipſum Agnoſcimus, quod in reliquis Articulis fidei omnibus, nimirum omninò opus eſſe internâ Spiritus ſancti perſuaſione, ut libris ſacris plenâ fide aſſentiamur. Chamier. Panſtrat. Cathol. tom. 1. lib. 6. cap. 1. D. *White*, in his way to the true Church, ſect. 8. num. 1, 11. *Reinold.* Confer. with *Hart.* Chap. 2. Diviſ. 2. *Jewel.* Repl. to *Harding*, 15. Art. 11. Diviſ.

And

And that it may appear to you, how neceſſary the *preſence* and *aſſiſtance* of the *Spirit* is, to bring in theſe *Divine Inſtructions,* be pleaſed to *obſerve thus much,* That the moſt plain *Fundamental* Truths that are, cannot be *rightly underſtood,* without the *help* and *aſſiſtance* of GOD's Holy Spirit.

How neceſſary the preſence and help of the Spirit is, to bring in theſe Divine Inſtructions.

To give inſtance but in one main *Fundamental* Truth, and that which is indeed *the very baſis* or foundation of all Chriſtian Religion, *The Divinity of Ieſus Chriſt*; *who is there almoſt* that looks not upon it, *as a moſt dangerous, yea damnable Hereſie,* for any *body* to deny the *Deity* of the Son of God, The *Godhead of Jeſus Chriſt*? who is not ready to ſay, *Out upon him,* its not fit *he ſhould live,* that *holds forth* ſuch an horrid *Blaſphemous Opinion* as this?

The Divinity of Ieſus Chriſt inſtanced in.

2 Pet. 2. 1.

But now I beſeech you *take heed,* That whileſt ye *condemn* this *Opinion* in others, and *cry out* upon it *others,* that in the mean time ye be not *deeply guilty* of it *your ſelves.*

Caution.

And that this may appear to be *no needleſs Caution,* pray *give me leave to tell you,* That no man *living* is able to aſſert the

No one able to aſſert the Divinity of Chriſt in heart and life, but by the help of the Spirit.

Non humana ratione poſſibile, ſed Spiritus efficaciâ credibile. Ambroſ.

Divinity of Ieſus Chriſt in *heart* and *life*, but by the ſpecial *ayd* and *aſsiſtance* of Gods Holy Spirit: *Natural light* will never *reveal* thus much unto a *man*, it muſt be the *Spirit of* GOD that muſt teach him *this leſſon*, or elſe he will never be *able* to hold forth the power of this Truth, *That Ieſus Chriſt is every way the eternal Son of* GOD.

Cleared by two places of Scripture.

For the clearing of this to you, I ſhall onely intreat you *to caſt your eyes* upon *two places of Scripture*, that may, I ſuppoſe, *abundantly ſatisfie you* concerning this *particular*.

The firſt place is that *Matth.* 16. from the 13. *verſe*, *&c.* It is there ſaid, That when *Ieſus* came into the *coaſts* of *Ceſarea Philippi*, he asked his *Diſciples* this *queſtion*, *Whom do men ſay that I the Son of man am?* And they ſaid, Some ſay that thou art *Iohn the Baptiſt*, ſome *Elias*, and others *Jeremias*, or one of the Prophets: *Well*, ſays Chriſt, this is the *Opinion* that the world hath of me; *But*, ſays he, *whom do you ſay that* I *am?* you that are my *diſciples* and followers? *Simon Peter anſwered and ſaid, Thou art Chriſt the ſon of the living* GOD: *Mark*, here was *Peters confeſsion* of Chriſt.

The firſt place *Mat.* 16. from ver. 13 &c. opened.

Verſe 14.

Verſe 15.

Peters Confeſsion, ver. 16.

But

But then I pray *obſerve withal*, our Saviors *reply* to that *anſwer* of *Peters*, at the 17. *v.* of that Chapter, *Jeſus anſwered and ſaid unto him, Bleſſed art thou Simon Bar-jona; for fleſh and blood hath not revealed it unto thee, but my Father which is in Heaven.* Our Saviors Reply, ver. 17.

But why does our bleſſed Lord ſay ſo? why does he tell *Peter*, that *fleſh and blood had not revealed it unto him?* why may not *fleſh and blood reveal thus much unto any man almoſt?* As now *ſuppoſe* that one ſhould come to *any man* in this Congregation, or to any man of *underſtanding* within the *compaſs* of this *great City*, and put this *queſtion* to him, *Do not you believe that Jeſus Chriſt is the ſon of the living God?* There is no man *almoſt* but would *anſwer and ſay, Yea, I do believe, that Jeſus Chriſt is the ſon of the living God.* *Queſt.*

Sol. *Quod caro & ſanguis revelare non potuit Spiritus ſancti gratia revelatum eſt.* Hieron. com. in Mat. *Non ſit ergo mirum, quod intelligere divina non valent qui Spiritum Dei non habent.* Fulgent. contr. Serm. Fuſtid. Ar. cap. 18.

But let me here tell you, That if nothing elſe but *fleſh and blood* hath *revealed this truth* unto you; if ye have onely learned it *by rote out of a Book*; or if ye have taken it upon truſt, as *it fell from the Miniſters lips*; or if ye have meerly held it forth, in *conformity to the cuſtoms of the times*; if ye are onely upon ſuch *carnal Principles and Foundations*

dations as theſe are; if the *Spirit of God* did *never deal with you* about it, nor *never inſtruct you with a ſtrong hand* about it, nor *never beam in light*, clearly and diſtinctly, *into your ſouls* about it, and thereby *convince* you of it, ye are not yet in any meaſure ſufficiently *perſwaded* of this truth, neither do ye rightly *underſtand* the meaning of it: *Fleſh and blood*, ſays Chriſt, hath not *revealed* it unto thee, but *my Father*, &c.

Adde to this another like place, 1 Cor. 12. 3. ſays the Apoſtle there, *Thus much I give you to underſtand, that no man can ſay that Ieſus Chriſt is the Lord, but by the holy Ghoſt.*

The ſecond place 1 Cor. 12. 3. explained.

No man can ſay it: why? *every man ſays it* almoſt with his *lips*, and with his *tongue*; *what more ordinary*, then for men to *profeſs*, That *Jeſus* is the Lord, and a *deſire* to come under his *Diſcipline and Government.*

But yet though men may make an *outward profeſſion* of theſe things with their *lips*, yet their *hearts*, and *conſciences*, and *ſpirits*, and *lives*, can never ſtoop to the obedience of Chriſt in all things, without the

Nemo poteſt ut Dominum & Deum ſeriò agnoſcere, niſi per Spiritum ſanctum. Bez hic. *Dictum enim ipſum quo ſignificatur Dominus Jeſus, non adulatione hominum, ſicut & idola dii vocantur, ſed ſpiritus ſancti veritate profuſum eſt, Quicquid enim verum, à quocunq; dicitur, à ſpiritu ſancto dicitur.* Ambr. com. 1. Ep. ad Cor. Lombard. lib. 1. ſentent. diſt. 46.

mighty

mighty *over-ruling power* and *direction* of the holy Ghoſt.

So *that* if ever ye would *know* things to *purpoſe*; if ever ye would *know Chriſt and his Truths*, not *after the fleſh*, or after a *carnal* maner, but ſo as ye ought to *know* them, and ſo, as that ye may be the *better* for the *knowledge* of them, *then* do not *meerly reſt upon mens teaching*, but be *ſure* of this, That the *Spirit of God* teach you how to *compare ſpiritual things with ſpiritual*, how to *try all things*, and thereupon to *retain a ſavor* of that which is truly good. 1 Cor. 2.13. 1 Theſſ. 5.21.

Not that I would by this *lead you* beſides the *Scriptures* neither, or *any other Ordinance*, I have no ſuch *thought*, nor no ſuch *intention*: But ſtill I ſay, Attend the *motions*, and the *breathings*, and the *teachings* of the Spirit *in the uſe of Ordinances*, and *from the holy Scriptures*, without which they'll all prove but *dead letters*, and *dry things* unto you, and ye will never *underſtand* the *ſpiritual ſenſe* of *any thing*; but ſtill be *carnal* in *every thing*, without the *ſpirits ayd* and *aſſiſtance to you*, and continual *vouchſafement* of its *preſence* and *co-operation with you*. No denial of the Scriptures here, or of any other Ordinance.

The

Nothing Spiritual, but that which comes from the Spirit, as a fruit of its teaching.

Iohn 3.6.

The truth is, *There is nothing ſpiritual, but that which comes from the ſpirit,* as a fruit of its *teaching*, and of its *divine*, and *heavenly* informations: *That which is born of the fleſh, is fleſh,* ſays our Savior, and *That which is born of the ſpirit, is ſpirit*: As the *Philoſophers* ſay of thoſe things that they call *Homogeneous*, that each ſmall *portion* thereof retains the *name* of the whole; *Quælibet pars Aquæ eſt Aqua*, every *drop* of *water*, is *water*, and every *ſpark* of *fire*, is *fire*; and ſo, all that comes from the *fleſh*, is *fleſh*, and all that comes from the *ſpirit*, is *ſpirit*; *All that comes from thence, is ſpirit*, and *All that is ſpirit, comes from thence.*

Homogeneum eſt quod conſtat ex partibus idem nomen cum toto habentibus. Keckerm. ſyſtem. log. lib. 1. cap. 22.

How far mans teaching reaches.

True it is, that in all the *truths of* God, and in all the *ways of* God, there is ſomething meerly *external*, that belongs not to the *ſubſtance* of the buſineſs, and that *men may teach you*; and truly that's all *they can teach you*: Learned *men*, large parted *men*, brave gifted *men*, they may *teach you to be Proteſtants*, or *teach you to be Presbyterians*, or *teach you to be Independents*; they may *engage* you upon this *outward Profeſsion*, or upon that *outward Form*; but they cannot

cannot *teach you to be righteous*, or *teach you to be humble*, or *teach you to be uprighthearted*, or *teach you to be holy*, or *teach you to be faithful with thoſe that are moſt holy*: Nothing in the world can teach you thus much, but only that *Anointing* that *John* ſpeaks of, which is the *Spirit of truth and holineſs*, purpoſely appointed *to lead us into all truth*, and to make us * *completely holy*.

Hoſ. 11. 12.

1 John 2. 20.

Hæc unctio (inquit) facit ut intelligatis omnia, ſcilicet, quæ munire poſſunt adverſus Antichriſtorum Impoſturas. Heming in loc.

* *Quoad partes de præſenti, licet non quoad Gradus*: By *Pauls Rule*, he is *no Saint*, that is not *wholly Sanctified*; he hath *Sanctity in no part*, that is not *Sanctified in every part*. Dr. *Slater* Somerſet. on 1 Theſſ. 5. 23.

And therefore in a word, that ſo I may *conclude*, if ever ye would *know* any thing concerning the *minde of God* in point of *Reformation*, Take heed of dealing *unkindely* with the *Spirit*, which is of a very *tender* and *delicate* diſpoſition: Take heed of

Take heed of dealing unkindely with the Spirit. *Res delicata eſt Spiritus Domini.*

Reſiſting the Spirit, of — Acts 7. 51.
Grieving the Spirit, of — Epheſ. 4. 30. Iſa. 63. 10.
Vexing the Spirit, of — 1 Theſſ. 5. 19.
Quenching the Spirit, of — Heb 10. 29.
Deſpighting the Spirit, of the living God:

Which laſt (whereunto all the reſt tend) is conceived to be a *branch* of that unpardonable ſin againſt the holy Ghoſt.

Let the *Word of Chriſt*, and the *Spirit of Chriſt* dwell in you *richly*; the *wholeſom inſtructions* of the one, and the *ſweet ſuggeſtions* of the other; the *grave counſels* of the one, and the *gentle perſwaſions* of the other; let them be dearer to you *then thouſands of gold and ſilver*, yea then All the world beſides.

Col. 3 16. Tit. 3. 6.

Pſal. 119. 72.

To this purpoſe, be pleaſed to conſider but this *one thing* more, and I have done: It is certainly very *obſervable* by us, That albeit amongſt *men*, and among *your ſelves* here, you have I know not how many ſeveral *Parties*, and *Spirits*, and *Myſteries*, *moving*, and *working*, and *ſtirring* up and down perpetually; yet the *Book of* GOD, and eſpecially the *New Teſtament*, that takes notice but of *two Parties*, and *two Spirits*, and *two Myſteries*; *He that is not with me, is againſt me*, ſays our Savior, and *he that gathereth not with me, ſcattereth abroad*: So that in all the *world*, there is but *a Chriſtian*, and *an Antichriſtian Party*; the *Spirit of Chriſt*, and the *Spirit of Antichriſt*; the *Myſtery of iniquity*, and the *Myſtery of godlineſs*: no more.

Several Parties, ſeveral Spirits, ſeveral Myſteries among men:

But the Scripture, that takes notice of no more but Two Parties, two Spirits, two myſteries.

Mat. 12. 30.
Rom. 8. 9.
1 John 4. 3.
2 Theſſ. 2. 7.
1 Tim. 3. 16.

And let me tell you further, That each of theſe

cannot *teach you to be righteous*, or *teach you to be humble*, or *teach you to be uprightheärted*, or *teach you to be holy*, or *teach you to be faithful with thoſe that are moſt holy*: Nothing in the world can teach you thus much, but only that *Anointing* that *John* ſpeaks of, which is the *Spirit of truth and holineſs*, purpoſely appointed *to lead us into all truth*, and to make us* *completely holy*.

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Several Parties, ſeveral Spirits, ſeveral Myſteries among men:

But the Scripture, that takes notice of no more but Two Parties, two Spirits, two myſteries.

Mat. 12. 30. Rom. 8. 9. 1 John 4. 3. 2 Theſſ. 2. 7. 1 Tim. 3. 16.

And let me tell you further, That each of theſe

these *Parties*, and *Spirits*, and *Mysteries*, they do now *work* at this very day, both very *secretly*, and very *strongly*; very *curiously* on the one side, and very *craftily* on the other side: In which *respect*, it is very *easie to be deceived* in these times, and somewhat a difficult business *not to be deceived*: And therefore *consider your ways*, and *ponder the pathes of your feet*, and look to your selves, *Remember the watchword*, and *him* that gave it, [*Behold, I come as a thief; blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.*] There is a great deal of *unsavory salt upon the dunghil* already, and in all *likelihood* there will be more, ere long.

Hag. 1.7. Prov. 4 26. 2 Iohn 8.

Rev. 16.15. *Bono animo jubet esse Christus promittens se venturum tanquam furem ex improviso, ac ulturum Hostes, & vindicaturum ecclesiam præter omnem expectationem.* Brightman in loc.

If ye would have God to *teach* you better, and to reveal *the truth to you, as it is in Iesus*, by his *Word* and *Spirit*, then take heed of *Pride*, and take heed of *Passion*; for *God resisteth the proud, and giveth grace to none but to the humble*; and, *The meek he will guide in judgement, and the meek he will teach his way*: *The secret of the Lord is with them*

Ephes. 5.21. Iames 4.6. Psal. 25. 9,14.

them that fear him, and he will ſhew them his Covenant: Lye at his feet therefore *meekly* and *humbly*, and be often *ſaying* to him, *That which I ſee not, teach thou me*, that having *done iniquity*, *I may do it* again *no more.*

FINIS.

theſe *Parties*, and *Spirits*, and *Myſteries*, they do now *work* at this very day, both very *ſecretly*, and very *ſtrongly*; very *curiouſly* on the one ſide, and very *craftily* on the other ſide: In which *reſpect*, it is very *eaſie to be deceived* in theſe times, and ſomewhat a difficult buſineſs *not to be deceived*: And therefore *conſider your ways*, and *ponder the pathes of your feet*, and look to your ſelves, *Remember the watchword*, and *him* that gave it, [*Behold, I come as a thief; bleſſed is he that watcheth, and keepeth his garments, leſt he walk naked, and they ſee his ſhame.*] There is a great deal of *unſavory ſalt upon the dunghil* already, and in all *likelihood* there will be more, ere long.

Hag. 1.7. Prov. 4 26. 2 Iohn 8.

Rev. 16.15.

Bono animo jubet eſſe Chriſtus promittens ſe venturum tanquam furem ex improviſo, ac ulturum Hoſtes, & vindicaturum eccleſiam prater omnem expectationem. Brightman in loc.

If ye would have God to *teach* you better, and to reveal *the truth to you, as it is in Ieſus*, by his *Word* and *Spirit*, then take heed of *Pride*, and take heed of *Paſſion*; for *God reſiſteth the proud, and giveth grace to none but to the humble*; and, *The meek he will guide in judgement, and the meek he will teach his way*: *The ſecret of the Lord is with them*

Ephes. 5.21.

Iames 4.6.

Pſal. 25. 9, 14.

them that fear him, and he will ſhew them his Covenant: Lye at his feet therefore *meekly* and *humbly*, and be often *ſaying* to him, *That which I ſee not, teach thou me*, that having *done iniquity*, *I may do it* again *no more.*

F I N I S.

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